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A Last Prayer.

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.
So clear I see the things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.
So clear I see that I have hurt
The souls I might have helped to
save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.
In outskirts of thy kingdom vast,
Father, the humblest spot gave me:
Set me the lowliest task thou hast,
Let me, repentant, work for thee.
—Exchange.

Things in General, Some Things in Particular.

The Preacher's Wife.—Some people find a great deal of fault with the preacher's wife. They think she ought to wash her own dishes and other people's too. When church members stop soul-saving to criticise their pastor's wife, it is about time for them to do knee work, and get in a condition to strengthen their brethren. It is a good thing if the wife has a talent for work in the church, but if she has no such talent she should not be hung. But I want to make this point. Paul said: "This one thing I do." So should every preacher. Now it is a fact that the preacher's success depends on his home, at least very much so. If a man has domestic troubles to bear, he is unfitted for his work. If his home is watched over, and kept for him, so that he has a good backing, he is better prepared for work, and his mind free to throw in various channels of work. And the housewife who attends to home affairs and children, as a general thing, has her hands full. And if a congregation insists on the pastor's wife working in the church, and attending to church affairs, let them pay the pastor enough to secure some one to help her in her household affairs. When you go to criticise the pastor's wife, just put your self in her place.

Those Virginia Preachers.—Bro. Shaver tells us the church has called two brethren to the ministry, Gopp and Wisman. They are good ones, and have the respect of the community, in which they reside, as I know from personal intercourse. The brethren should at once go into work if they have not already done so, and do the best they can. This is all that God requires. If they do what they can the Lord will do all that is needed to help them. The work calls for help. The harvest is ripe, but workers are lacking. It is a shame that the church is lagging so on the very point that ought to be worked. The encouraging of preachers, the education of workers, and the scattering of literature, are mighty levers for moving the world. Brethren do not backslide from the responsibility. Do the best you can, God will bless you, and earth and heaven enjoy the work you perform. You can do all things through Christ who strengthens you.

The Church In . . .

County.—My last letter was written at Hagerstown, Md., at the residence of Bro. B. Emmert, one of our good deacons, who took me to Hagerstown where I preached at night to many old friends. T. J. Fahrney met me, and took me to Downsville, where I spent the morning, as it was after twelve when I reached the house. We could have been home earlier, but we let the horse walk and talked about things in general and particular. I was very sorry to learn that Bro. Simon Long, had suffered from an operation performed on his limb, but glad to know he was getting away from the difficulty. I passed through St. James, but had not time to stop. Every thing looked very familiar. We reached the train just in time, and safely touched Philadelphia. Bro. Bowman was in Virginia, hence I did not see him. There is a fine prospect for the church in Washington Co., but it needs much internal cultivation, and external pruning. Then the development will be eternal in results. What is true of this church is true of all. I could not stop at Mapleville, but heard good reports from Sister Grossnickle in her work for the S. S. for C. E., and glad to learn that Bro. Cost was still pushing on the work.

Where Is The Difference?—Bro. Harvey Moyer from Oberlin, Ohio, visited our city, and also paid our church a visit. Bro. Moyer's two sisters, Mrs. Markley and Krupp are both members of our church. We were glad to meet our brother, who is an earnest student, and interested in the cause of Christ. He sees no difference in the German Baptist Church on Marshall St., and the Brethren Church of Philadelphia, 4th and York. If we look for the difference in dress we will not find it, with one or two exceptions. But there is a difference which I trust will be entirely obliterated. The B. C. of Philadelphia is opposed to Annual Meetingism, hence is a protest against enforcing one opinion in non-essentials, and has come clean out on the gospel platform; thus giving her influence to the church at large. The other church is progressive in practice but is connected with Annual Meeting, and by this connection, supports the enforcement of anti-gospel principles elsewhere, and this in my judgment is a very great difference. I HOPE IT WILL BE REMOVED, and I am ready now to clasp hands and stand on the same Bible platform. But I cannot and will not support annual meetingism in any church, not even my own church. Let Christ be above all creeds and his spirit be above all forms.

JOHN DUKE MCFADEN.

Media, Kansas.

DEAR BRETHREN:—It has been some time since I last wrote to the EVANGELIST. I am a steady reader of its columns; therefore feel like saying a few words.

There seems to be so much writing and discussing between

the leading ministerial members of our church—on usages or customs of the Lord's Supper, wearing of caps, and different modes of dress. Oh brethren, you that still adhere to any plank of the old Rut Doctrine, which you should have abandoned for better and higher motives, (the gospel-alone doctrine,) do not discuss them through our paper. You that have left the old field of battle, should not poison the minds of the young members, who care not to hear it or see it in print. I have often heard old brethren say what they used to do at council meeting, while in the G. B. church, (and very frequently they were.) Let us not hear from them any more. Let the G. B. brethren do as they think best; if in the error they must account for it. But let us try and live better; improve our lives for better things; ever ask God in our daily prayers to assist us with that brotherly love toward each other and becoming to Christians. Not dart a dagger at this one, and a fixed bayonet at that one, but all work to bring sinners to Christ. Why not give us several good scriptural sermons weekly through the EVANGELIST? Some isolated members will be greatly benefited who are deprived of sermons on the Lord's day. Something like T. DeWitt Talmage's sermons, the great Brooklyn minister.

I had the pleasure of hearing him at the Ottawa Assembly, where no less than one thousand people were present. That large assemblage was melted into tears by that powerful man's discourse, which has left reflections that day upon the vilest sinner that must yield to good in the future. Let us hear God's word, study that and preach it. Cast it abroad from East to West and North to South, such little trivial questions of how we should dress, or what we should wear or how we should eat, avoid.

Let decency, morality to mankind and God dictate for us. There is none of us wish to eat with our fingers, but whatever we do eat let it be in the spirit. We should not say what this brother is to wear in order to suit my taste, or compel that sister to wear a cap, when she already paid for her hat. Let us see our hearts are right; 'live such lives in our daily walk and avocations of life that may be commendable to God. We have good and able ministers in our church; are qualified to instruct us as well as others. Their time occupied in writing may be occupied in useful sermons, instead of things that doeth no good to the soul.

Now brethren, I have no reference to any certain ones, of our church, but have seen so much of it. I would rather see more useful instructions, and what I said, are for better and higher motives. Ever be prayerful and mindful that God watches every word, every motion and actions of our lives.

Please find enclosed five dollars. One dollar and fifty cents for renewal of paper. The bal-

ance use where it is most needed, in the church or College. I wish I had more to send for that noble Building.

S. G. LONGAKER.

Sabetha, Kansas.

Another field open; another church organized.

On the 15th day of July, the members of the Brethren church, in this little city of 1,800 inhabitants, were made to rejoice and be glad.

The cause of our rejoicing was, that Bro. Bashor had come among us. By request of the Baptist pastor, Bro. B. filled the Baptist pulpit Sunday morning. In the evening he gave us a lecture in the G. A. R. hall, to an audience of about 1,000 people. The subject of the lecture was, "The Christian and his Critic," or, the "Theory and practice of the two Contrasted." Bro. B. handled his subject as only one of his ability can, and was much appreciated by all who heard him, as was also shown by the large attendance at our meetings following the lecture. Bro. B. is the right man in the right place (i e) in the evangelistic field.

Our Bro. has done a great work here. First, by acquainting the people with our doctrine, and also sowing seeds that will in the future spring forth, and be the cause of bringing many to the knowledge of the truth, as taught by our Lord and Savior.

The immediate result of our meeting was, the confession of faith by eight precious souls, and the organizing of a happy little band, consisting of nineteen members.

Bro. Jno. Burnworth, of Morrill, Kansas, was unanimously chosen pastor. We have no church building here, but with the help of the Master we hope in the near future to so grow spiritually and financially that we may be able to secure a home, where we can come together and sing praises to him who died, that we may be saved. May the Lord bless the cause everywhere.

G. W. MYERS.

Twelve Mile, Ind.

A report of a short series of meetings held by the brethren in a school house about four miles west of Mexico, Ind. Through the united efforts of Bro. and Sister Fisher, of Mexico, Bro. J. H. Swihart was prevailed upon to come and preach to us concerning that better land, that beautiful home not made with hands eternal in the heavens.

The meeting began Tuesday evening, July 17th, and continued for four successive evenings, closing on Friday evening. Although a busy season of the year, just in the midst of harvest, the audience kept increasing in numbers from the first to the last. Bro. Swihart is such a magnetizer that he held us spell-bound night after night.

1st. Our spiritual loss was clearly shown.

2nd. Divinity of Christ set in bold relief.

3rd. The general judgment was vividly portrayed.

4th. Conversion next or lastly formed the climax.

Members were spiritually strengthened and to God be all the glory.

H. C. REED.

The Pennsylvania State Convention.

PROGRAM.

1. Congregational Church Government. J. B. Wampler, J. G. Snyder, B. Gochenour.
2. Missionary Work. a. The Field, Stephen Hildebrand. b. Our Resources, A. J. Sterling. c. Methods, E. M. Gerald.
3. Ministerial Support. R. Z. Replogle, Daniel Crofford.
4. Our Duty to the Temperance Cause. W. A. Seibert, W. Adams, John Gauss.
5. The Mission of the Church. John Duke McFaden.
6. Best Methods of Developing Lay Help. D. F. Ramsey, W. A. Harmon.
7. Individual Responsibility. W. L. Spanogle.
8. Education and Ashland College. E. H. Smith, J. W. Smouse, J. A. Miller.

All subjects will be open for general discussion.

The above are the subjects to be discussed at our Ministers' Convention by the parties whose names appear on program. The Convention meets in connection with the Sunday School Convention at Johnstown, Pa., sometime between September 24 and 29. The exact date has not yet been determined, it will depend on date of S. S. Convention. The topics above are not given in the order in which they are to appear on regular program. They are published so as to give all parties an opportunity for thorough preparation. The regular program will appear later. The arrangement of topics cannot be given until we know exact date and number of sessions of convention. There will also be place for queries and other matter on program. Let us have a lively, profitable convention.

JOHN DUKE MCFADEN,
J. H. KNEPPER, } Com.
A. D. GNAGNEY,

Sunday School Report.

Quarterly report of Providence Sunday School, for the term ending July 1st, 1888, superintended by B. G. Frederick.

Total number of scholars on roll, forty seven; average attendance, thirty-five; average number of absentees, seven; number of classes, four; number of officers, five; number of questions given out and answered, fifty-two; number of verses learned and repeated, one hundred and eleven; amount of money taken in, \$4.85; paid out, \$4.80, leaving a balance in the treasury of five cents.

EMMA DIRST, Sec.
Ripon, California.

The distention of the stomach which many people feel after eating, may be due to improper mastication of the food; but, in most cases, it indicates a weakness of the digestive organs, the best remedy for which is one of Ayer's Pills, to be taken after dinner.